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Causes of Bad End

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Causes of Bad End

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî ﷺ once before and after the Du’a.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v,
ت	T/t	ش	Sh/sh	و	W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Causes of Bad End*

Satan will most likely not let you read this booklet. To become aware of dangerous satanic attacks, read this booklet from beginning to end.

Nuisance of Not Reciting Ṣalāt-‘Alan-Nabī ﷺ

It is narrated that someone once had a dream in which he saw a deceased person wear the cap of the fire-worshippers on his head. The dreaming person asked the reason for this. The deceased replied, ‘Whenever I heard or mentioned the blessed name of the Holy Prophet ﷺ, I did not use to recite Ṣalāt. This sin has caused the loss of my Imān and mystical knowledge.’ (*Sab’a Sanābil*, p. 35, *Maktaba Nūrīah Razavīyyah, Sakhar*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

* On 23rd Rabi’-ul-Ghauš 1419 AH, this speech was relayed from Sharjah to the participants of Dawat-e-Islami’s weekly Sunnah-Inspiring Ijtimā held in Faizān-e-Madinah, the global Madani Markaz, Bāb-ul-Madinah Karachi. Presented here is it in written form with some necessary amendments.

No One can be Declared Unbeliever by Dreams

Dear Islamic brothers! Did you see how horrific the consequence of sins may be! One is in danger of losing his Imān at the time of his death as a result of committing sins. Here is an important ruling to be kept in mind: Although it is certainly a cause for concern to have a bad dream about a person, the dream of a non-Prophet is not a conclusive proof by Shari'ah, and no Muslim can be declared Kāfir (unbeliever) just on the basis of a dream. Even if a deceased Muslim appears in someone's dream with any sign of Kufr (unbelief) or the deceased Muslim himself informs the dreaming person about the loss of his Imān, he cannot still be declared a Kāfir.

Writing **ص** instead of Ṣalāt is Impermissible

Ṣadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Mufti Muhammad Amjad 'Ali A'zamī **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ** has stated, 'It is Farḍ (for a Muslim) to recite Ṣalāt-'Alan-Nabī **ﷺ** once in his life. In a congregation, it is Wājib to recite Ṣalāt whether he mentions the blessed name of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** himself or hears it from any one else.

Even if one hears the blessed name a hundred times in a gathering, he should recite Ṣalāt each time. If someone mentions or hears the blessed name and did not recite Ṣalāt at that time, he should recite it any other time. When a person writes the blessed name of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, according to

some scholars, it is Wājib to write Ṣalāt with the blessed name. These days, most people abbreviate Ṣalāt-‘Alan-Nabī ﷺ and just write ع, ص, عم, صلعم or (SAW) or (PBUH). This is impermissible and severely Ḥarām. Similarly, some people write ر and ر instead of writing رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and رَضِيَ اللَّهُ تَعَالَى عَنْهُ. This should also be avoided.’ (*Bahār-e-Sharī‘at, Part 3, P101-102, Maktaba-tul-Madīnah, Karachi*) When writing the holy name of Allah عَزَّوَجَلَّ, do not write just a ج with it. Write عَزَّوَجَلَّ or جَلَّ جَلَالُهُ in full.

Take Advantage of Relaxation

Dear Islamic brothers! The foregoing parable contains a concern-raising account of a dream about the death of a person who did not use to recite Ṣalāt on mentioning and hearing the blessed name of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should fear the Indifference and Hidden Plan of Allah عَزَّوَجَلَّ. We should not be heedless of reciting Ṣalāt-‘Alan-Nabī ﷺ.

It is possible that one may not have recited Ṣalāt in the past on hearing or mentioning the blessed name. If so, one should recite now taking advantage of the relaxation that allows a person to recite Ṣalāt later on if he has not recited it at the time of hearing or mentioning the blessed name. In future, one should try to recite Ṣalāt as soon as he hears or mentions the blessed name. Otherwise he should recite it later on.

Four Causes of Bad End

It is stated in Sharḥ-us-Şudūr that there are four causes of bad end:

1. Laziness in offering Şalāḥ
2. Consuming alcohol
3. Disobedience to parents
4. Causing harm to Muslims (*Sharḥ-us-Şudūr*, P27, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

There is a matter of great concern for all such Islamic brothers who do not offer Şalāḥ or offer it as Qaḍā (after its stipulated time has passed) or do not wake up for Fajr Şalāḥ or offer Şalāḥ at home, without Shar’i permission, instead of offering it in Masjid with Jamā’at. What would happen if laziness in offering Şalāḥ resulted in the loss of one’s Īmān! Likewise, those drinking alcohol, disobeying their parents and causing harms to Muslims, either with their tongue or hands, should all sincerely seek repentance.

Maulānā Sayyīd Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has stated, ‘In reality, repentance is to turn to Allah عَزَّوَجَلَّ. There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin.

If the sin is compensable, it is must to compensate for it. For example, if one has missed Ṣalāḥ, he must offer the missed Ṣalāḥ as Qaḍā besides seeking repentance.’ (*Khazāin-ul-‘Irfān*, P12, *Bombay*) If one has deprived others of their rights, he must fulfil their rights besides seeking repentance. For instance, if one has hurt one’s parents, siblings, wife, friend or any other person, then he must apologize to them in such a manner that they forgive him. Just to say ‘sorry’ is not enough in every matter.

Incident of Three Faults

It is stated in Minhāj-ul-‘Ābidīn that Sayyidunā Fuḍayl bin ‘Iyāḍ رضى الله تعالى عنه once visited one of his students who was close to his death. Sitting beside the student he began to recite Sūraḥ Yāsīn but the student said, ‘Stop reciting Sūraḥ Yāsīn.’ Sayyidunā Fuḍayl bin ‘Iyāḍ رضى الله تعالى عنه then made Talqīn¹ (i.e. reminded him) to recite Kalimah but he replied, ‘I will never recite this Kalimah and I have nothing to do with it’. Saying these words, he died. Extremely saddened by the bad end of his student, Sayyidunā Fuḍayl bin ‘Iyāḍ رضى الله تعالى عنه wept for 40 days in his house. After the 40th day, he had a dream in which he saw the same student being dragged in Hell by angels. He asked, ‘Why were you deprived of your mystical knowledge?’

¹ Don’t ask a dying person to recite Kalimah. Instead, recite Kalimah aloud near him so that he would also recall and recite it. See the detailed method of Talqīn in the booklet ‘40 Madani Wills.’

You had a very high status amongst the students of mine.’ The student replied, ‘It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends but something else to you. The second is jealousy - I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.’ (*Minhāj-ul-‘Ābidīn*, P165)

Dear Islamic brothers! Tremble with divine fear and bow down humbly in the court of Allah عَزَّوَجَلَّ to please Him. Alas! The student of a great saint uttered words of Kufr (unbelief) at the time of death because of tale-telling, jealousy and drinking alcohol. Sadr-ush-Sharī’ah, Badr-ut-Tarīqah, ‘Allāmah Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Allah عَزَّوَجَلَّ forbid, if a person utters words of Kufr at the time of his death, the ruling of kufr will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and uttered these words in the state of unconsciousness.’ (*Bahār-e-Sharī’at*, Part 4, Maktaba-tul-Madīnah, Karachi)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Resurrection in Form of Dogs

Sadly, tale-telling has become so common that most people are perhaps even unaware of this evil deed whilst committing it. Telling-tales is extremely ruinous to one’s afterlife. Rasūlullāh

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Those who backbite, taunt others, tell tales and find fault with innocent people will be resurrected (on the Day of Judgment) by Allah عَزَّوَجَلَّ in the form of dogs.’ (At-targhīb Wattarhīb, V3, P.325, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut) It is mentioned in another Ḥadīṣ that the one who tells tales will not enter Heaven. (Ṣaḥīḥ Bukhārī, vol. 4, pp. 115, Ḥadīṣ 6056, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

Definition of Tale-Telling

It is extremely essential to avoid Muḥlikāt, i.e. the sins leading to destruction. One of the ways of avoiding them is to acquire knowledge and understanding of these sins. Here is the definition of tale-telling: ‘Allāmah ‘Aīnī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has narrated from Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ, ‘To convey what a person has said to another person with the intention of causing harm is called tale-telling.’ (‘Umda-tul-Qārī, Ḥadīṣ 216, V2, P594, Dar-ul-Fikr, Beirut)

Do We Avoid Tale-telling?

Sadly, these days, most people’s conversation contains tale-telling and backbiting. Whether it is a circle of friends or a gathering of people after a religious congregation, a wedding ceremony or a funeral, a meeting with someone or talking with anyone on phone, most people usually indulge in the sins of backbiting and tale-telling. If a sensitive person with religious

knowledge analyses even a brief conversation between two people, he will perhaps identify dozens of ‘tale-telling’ in addition to many other sinful words.

Alas! What will happen to us? Read this Ḥadiṣ once again. ‘The one who tells tales will not enter Heaven’. If only we would apply Madanī guard¹ to our tongue strictly avoiding unnecessary talking. It is usually very difficult for those who remain in the company of talkative and wicked friends to avoid backbiting and tale-telling. Stated here is a Ḥadiṣ that the one who talks in excess also commits mistakes in excess, and the one who commits mistakes in excess also commits many sins and the one who commits many sins is more deserving of Hell. (*Ḥilya-tul-Auliya*, V3, P87-88, *Ḥadiṣ 3278*, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

The beloved and blessed Prophet ﷺ has stated, ‘Good news is for the person who refrains from excessive talking and spends what is excess in his wealth.’ (*Al-Mu’jam-ul-Kabīr*, V5, P71-72, *Dār Iḥyā-ut-Turāṣ-ul-‘Arabī*, Beirut) A blessed companion رضى الله تعالى عنه has stated, ‘Sometimes a person says something to me and I like to reply to him even more than the desire a thirsty person has for cold water, but I avoid the reply fearing it to be useless talking.’ (*Ittiḥāfussāda-til-Muttaqīn*, V9, P159, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

¹ ‘Madanī guard of tongue’ is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of avoiding sinful and unnecessary talking.

Dear Islamic brothers! That companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ avoided even permissible talking fearing it to be useless, whereas we indulge in unnecessary talking, committing backbiting, telling tales, finding fault with others and laying false blame on them. Alas! What will become of us? May Allah عَزَّ وَجَلَّ bless us with good sense, enabling us to avoid sinful talking and to apply the real Madanī guard to our tongue.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The foregoing parable also shows the devastating consequence of jealousy. The disease of jealousy has also become very widespread. It is stated in Ḥadīṣ, ‘Jealousy consumes good deeds as fire consumes wood.’ (*Sunan Ibn-e-Mājaḥ, V4, P473, Ḥadīṣ 4210, Dār-ul-Ma’rifah, Beirut*)

Definition of Jealousy

The one who has jealousy is called a ‘Ḥāsīd’, whereas the one of whom someone is jealous is called a ‘Maḥsūd.’ Stated here is the definition of jealousy, extracted from the book Lisān-ul-Arab, volume 3, page 166.

الْحَسَدُ أَنْ تَتَمَنَّى زَوَالَ نِعْمَةِ الْمَحْسُودِ إِلَيْكَ

Ḥasad (jealousy) means that you desire for the loss of the boon (favour) of the Maḥsūd and for having the same boon for yourself.

Meaning of Jealousy in Easy Words

Dear Islamic brothers! This definition shows that if a person has a desire for the loss of any other person's boon and for having the same boon for himself, this desire of him is jealousy. For example, if a person wishes, because of hatred, that so-and-so famous or respected person be disgraced and that he becomes famous instead, this desire is jealousy. Similarly, if someone jealously wishes that so-and-so wealthy person becomes poor and that he becomes wealthy, this type of wish is also an example of jealousy.

Allah عَزَّوَجَلَّ forbid, this disease has become very widespread. These days, every possible effort is made to cause losses to the business of other traders. People accuse each other and try to find fault with each others' products. Driven by jealousy, they commit lying, backbiting, tale-telling, disgracing and many other sins. Alas! Most Muslims these days are losing the spirit of Islamic brotherhood. How righteous the Muslims of the past were can be realized by reading the following parable:

Parable of Qutb-e-Madīnāh

The caliph of A'lā Ḥaḍrat, Qutb-e-Madīnāh, Sayyidunā Ziyāuddīn Aḥmad Qādirī Razavī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had settled in Madīnāh since the 'Turkish Period of Service'. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stayed in the blessed city for nearly 77 years and his blessed grave is situated in Jannat-ul-Baqī'. Someone once asked

Quṭb-e-Madīnāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘Yā Sayyidī! How were the people of Madīnāh in former times (probably in times of the Turks)?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘A rich Ḥāji once went to a cloth shop and asked for a certain variety of cloth in large quantity to distribute it among the poor. The shopkeeper said, ‘I have the cloth in the quantity you need but my request to you is that you buy the cloth from the shop opposite mine. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have had good sales today but that shopkeeper has had very little sales.’ The great saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then said, ‘The people of Madīnāh were like this in the past.’ May Allah عَزَّوَجَلَّ bless them and forgive us for their sake.

Ruin of Two Mūazzins Who Liked Beardless Youth

Sayyīdunā ‘Abdullāh bin Ahmad Mūazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I was busy doing the Ṭawāf of the Ka’bah when my eye fell on a person who was repeatedly making this Du’ā whilst holding onto the cover of the Ka’bah, ‘O Allah عَزَّوَجَلَّ! Let me depart from this world as a Muslim.’ I asked him, ‘Why don’t you make any other Du’ā besides this?’ He replied, ‘I had two brothers. My elder brother uttered Azān in a Masjid without any pay for 40 years. At the time of his death, he asked for the Holy Quran. We gave him a copy of the Holy Quran so that he would gain blessings from it. Holding the Quran, he said, ‘Be witness all of you that I disbelieve all Quranic beliefs and commandments.’ Saying this, he died. My other brother also uttered Azān in a Masjid for 30 years without any pay but he

also died as a non-Muslim. Therefore, I am extremely concerned about my end and keep making Du'a for a good death (with Imān).¹ Sayyidunā 'Abdullāh bin Aḥmad Mūazzin رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ asked, 'What horrific sins your brothers used to commit?' The man replied, 'They had interest in Na-Maḥram¹ women and would look (lustfully) at beardless boys.' (*Roūd-ul-Fāiq*, P17, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Rulings of Veiling

Dear Islamic brothers! What a calamity! Will we still not give up 'unveiling' and informal talking to Na-Maḥram women? Will we still not save our eyes from seeing Na-Maḥram women including our sister-in-law and wives of (paternal and maternal) uncles? (By Shari'ah, they are also Na-Maḥram women).

In like manner, paternal and maternal cousins have to observe 'veiling' from each other. Likewise, brother-in-laws and sister-in-laws are also to have 'veiling' from each other. A Na-Maḥram Pīr and her female disciple are also to have veiling from each other. A female disciple cannot kiss the hand of her Na-Maḥram Pīr.

Looking at Amrad with Lust is Ḥarām

Beware! An Amrad (i.e. attractive beardless boy) is like fire. Closeness and friendship with him, having joke and fun with

¹ Na-Maḥram is one with whom marriage is permissible.

him, catching hold of him, hugging and clinging to him are acts that can lead a person to Hell. There is safety in staying away from him, though he is not at fault. Do not hurt him because of him being an Amrad.

However, it is extremely necessary to stay away from him. Never sit behind him on a motorcycle nor let him sit behind you as the heat of fire will reach whether it is ahead or behind. Even if there is no lust, embracing him can still lead to fitnah (trial). If one has lust then, embracing him, shaking hands with him, and according to some scholars, even looking at him with lust is Hārām. (*Tafsīr-e-Aḥmadīyyah*, P.559, Peshawar)

Protect your eyes from looking at any part of his body even his clothes. If one feels lust just by thinking of him or imagining him, then this should be avoided as well. Similarly, if one feels lust by looking at his writing, house, father, elder brother or anyone or anything else that belongs to him, one should avoid looking at every such person and thing.

Seventy Devils with Amrad

Making us aware of the dangerous attack Satan makes through Amrad, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has stated, 'It is narrated that there are two devils with a woman, whilst there are seventy devils with an Amrad.' (*Fatāwā-e-Razavīyyah*, V.23, P721) Anyway, it is highly necessary to stay away from Na-Maḥram women and Amrad and avoid seeing them. Otherwise, you have already

read how tragically and alarmingly the two apparently pious looking brothers met their death.

Please go through Maktaba-tul-Madinah's published brief booklet, 'Amrad Pasandī kī Tabāḥkārīyān'.

*Nafs bay lagām to gunāḥaun pay uksātā ḥay
Taubah taubah karnay kī bhī 'ādat honī chāhiye*

*The uncontrollable Nafs incites us to sinfulness
We need to become habitual in seeking forgiveness*

Not Performing Hajj is a Cause of Bad End

The Noble Prophet ﷺ has warned, 'The person who has the means of performing Hajj and who has no apparent obstacles nor an oppressive ruler nor any disease that prevents him, even then, he dies without performing Hajj, he may die as a Jew or as a Christian.' (*Sunan Dārimī, V.2, P45, Ḥadīṣ 1785, Bāb-ul-Madīnah, Karachi*)

This shows that the one who died without performing Hajj despite it being Farḍ on him is in extreme danger of having a bad end.

Fear of Bad End for One Speaking During Azān

With reference of Fatāwā-e-Razavīyah, Sadr-ush-Sharī'ah, Badr-ut-Tariqah, 'Allamah Mufti Muhammad Amjad 'Ali A'zamī رحمه الله تعالى has stated, 'Whoever continues to speak

while Azān is going on, is in danger of having a bad end. Allah ﷻ forbid.’ (*Bahār-e-Sharīʿat*, Part 3, P41, *Maktaba-tul-Madīnah, Karachi*)

One Replying to Azān Entered Heaven

Dear Islamic brothers! When Azān begins, one should stop whatever he is doing and reply to it. If, however, one is walking to the Masjid or making Wuḍu, he may continue to do so replying to Azān. If many Azāns are going on, it is enough to reply to the first one only. However, it is better to reply to all of them.

Very fortunate indeed are those who reply to Azān! It is stated in *Tārīkh-e-Dimishq*, volume 40, page 412, ‘Sayyidunā Abū Hurairah رضي الله تعالى عنه has narrated that a person who was not apparently well known for his virtuous deeds passed away. The Holy Prophet صلى الله تعالى عليه وآله وسلم said to his blessed companions رضي الله تعالى عنهم, ‘Do you know that Allah ﷻ has made that person enter Heaven?’ The blessed companions رضي الله تعالى عنهم were surprised by this because he did not apparently perform any remarkable deed. Later on, one of the companions رضي الله تعالى عنه went to the deceased’s house and asked his wife of any of his particular virtuous deeds. She replied, ‘I do not know of any particular deed but what I do know is that whether it was day or night, whenever he heard Azān, he would always reply to it.’ (*Tārīkh-e-Dimishq by Ibn ‘Asākir*, V40, P412, *Dār-ul-Fikr, Beirut*)

May Allah ﷻ bless them and forgive us for their sake!

For detailed information about the rulings of Azān and its reply, go through Maktaba-tul-Madīnah's published booklet, 'Blessings of Azān.'

Mountain of Fire

Sayyidunā Mālik bin Dīnār عليه رَحْمَةُ اللهِ الْعَظِيمَا once went to visit a person who was close to his death. The great saint رحمته الله تعالى عليه repeatedly advised him to recite Kalimah but he continued to say "Ten, eleven! Ten, eleven!" When the man was asked as to why he continued to say this, he replied, "There is a mountain of fire in front of me; whenever I try to recite Kalimah, the mountain of fire approaches to burn me." The great saint رحمته الله تعالى عليه then asked people as to what deeds the dying person used to do in the world. They replied that he was an interest taker and would weigh things dishonestly [whilst selling them]. (*Taḏkiraḥ-tul-Auliya, P52-53, Tehran*)

Torment for Dishonest Weighing

Alas! Ruin awaits those taking interest and weighing dishonestly! O those daring to throw themselves into the blazing flames of Hell just for some meagre coins! Listen! It is stated in Rūḥ-ul-Bayān, "The one weighing dishonestly will be thrown into the depths of Hell on the Day of Judgement and, having been made to sit between two mountains of fire, will be commanded to weigh them. When he approaches the mountains, the fire will burn him." (*Rūḥ-ul-Bayān, V10, P364, Quetta*)

Bad End of Shaykh

It is narrated that Sayyidunā Sufyān Šaurī and Sayyidunā Shaybān Rā'ī رَحْمَةُ اللهِ تَعَالَى once met each other. Sayyidunā Sufyān Šaurī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued to cry the entire night. When Sayyidunā Shaybān Rā'ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him the reason for this, he replied, 'I am weeping in fear of having a bad end at the time of my death. I received Islamic education from a sheikh for 40 years. He worshipped for 60 years in Masjid-ul-Ḥarām but he died in a state of Kufr (unbelief). Sayyidunā Shaybān Rā'ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'O Sufyān! This was the consequence of his sins; you should never disobey Allah عَزَّوَجَلَّ.' (*Sab'a Sanābil*, P34, *Maktaba Nūrīah Razavīyyah, Sakhar*)

Former Teacher of Angels

Dear Islamic brothers! Allah عَزَّوَجَلَّ is certainly indifferent. No one knows the Hidden plan of Allah عَزَّوَجَلَّ. No one should boast about his knowledge or worship. Satan performed worship for thousands of years and had become the 'Teacher of Angels' because of his knowledge and worship but was ruined by his arrogance, becoming an unbeliever. He now spares no effort to mislead people. When a person is close to his death, Satan does everything in his power to make him lose his Īmān besides causing misleading whispers for him throughout his life.

Satan in Guise of Parents

It is stated that when a person is close to his death, two Satans come and sit on his right and left side. In guise of the dying person's father, the right side sitting Satan says, 'O son! Look, I am your kind and caring father. I advise you to die after you have embraced Christianity as it is the best of all religions.' The left side sitting Satan says, 'O my beloved child! I kept you in my womb. I fed you with my milk and cared for you in my lap. O beloved son! I advise you to die after you have embraced Judaism as it is the best religion.' (*Taẓkirah* by *Imām Qurṭubī*, P38, *Dār-ul-Kutub-ul-'Ilmiyyah*, Beirut)

A Drop of Death Agonies

Dear Islamic brothers! This is certainly an extremely alarming situation. When a person has a fever or headache, he feels difficulty in making a clear decision. The agonies of death are extremely severe. It is stated in *Sharḥ-us-Ṣudūr* that if a drop of death agonies is made to fall on all those living in the sky and the earth, all of them will die. (*Sharḥ-us-Ṣudūr*, P32, *Dār-ul-Kutub-ul-'Ilmiyyah*, Beirut) How difficult would it be to remain steadfast in Islam if Satans in guise of the dying person's parents came to mislead him in such a crucial condition! It is stated in *Kīmīyā-e-Sa'ādat*, 'Sayyidunā Abū Dardāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'By Allah عَزَّ وَجَلَّ! No one can be sure whether he will meet his death with Islam or not.' (*Kīmīyā-e-Sa'ādat*, V2, P825, Tehran)

Satan in Form of Friends

Hujja-tul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘At the time of death, Satan along with his accomplices comes to the dying person in guise of his friends and relatives. They all say to him, ‘Brother! We have tasted death before you. We are well aware of whatever happens after death. Now it is your turn.

We give you a sincere suggestion to adopt Judaism as it is the only religion acceptable to Allah عَزَّوَجَلَّ. If the dying person does not accept what they say, these Satans appear in the form of his other friends and advise him, ‘Adopt the religion of Christianity as it is the religion that cancelled the religion of Moses.’ In this manner, different satanic groups in guise of friends and relatives suggest the dying person to embrace false sects (and beliefs). So, whoever is predestined to turn away from the truth embraces any false religion at that time and renounces Islam.’ (*Dur rah̄ -tul-fākhiraḥ, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

What will Happen to Us?

May Allah عَزَّوَجَلَّ have mercy on our pitiable condition. We do not know what will happen to us at the time of our death. We have committed many sins and have no good deeds. O Allah عَزَّوَجَلَّ! We pray to You to prevent Satan from coming to us at the time of our death and bless us with the vision of Your beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Keep Your Tongue in Control

Dear Islamic brothers! Every Muslim should always be fearful of the Indifference and Hidden Plan of Allah عَزَّوَجَلَّ. We do not know which bad deed can cause the wrath of Allah عَزَّوَجَلَّ endangering our Imān. We should always show humility and humbleness to Allah عَزَّوَجَلَّ. Keep your tongue in control as excessive talking may, some times, lead one to uttering words of Kufr even without him being aware of it. It is indispensable to always remain concerned about the protection of Imān. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that Islamic scholars have said, 'The one who has no fear of losing his Imān (in his life) is in extreme danger of losing his Imān at the time of his death.'

(Malḡūz Sharīf, V4, P390, Hāmid & Company, Lahore)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani Pearls for Good End

Dear Islamic brothers! Woe! There is a matter of great concern for all of us as we do not know what the Hidden Plan of Allah عَزَّوَجَلَّ is for us and what our ending would be like. Ḥujja-tul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى الْوَالِي has stated, 'If you wish to remain safe from a bad end, spend your entire life in obeying Allah عَزَّوَجَلَّ, avoiding each and every sin. It is necessary that you have fear like that of the 'Aārifin so that you weep a lot and remain sad all the time. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has further stated, 'You should always make efforts to have a good

end. Always remain engrossed in the Zikr of Allah. Remove the love of the world from your heart. Protect your body and even heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.’ (*Iḥyā-ul-‘Ulūm*, V4, P219, Beirut)

Four Invocations for death with Imān

Once a person came to the respected court of A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and requested that the great saint make Du’ā for him to have a good death with Imān. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Du’ā and gave the following advices to the man:

1. Recite يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ 41 times daily in the morning with Ṣalāt ‘Alan Nabi ﷺ once before and after it.
2. When going to sleep, recite Sūrah Kāfirūn after you have recited your all other invocations. Then, go to sleep without talking to anyone. However, you can talk, if necessary, but then recite Sūrah Kāfirūn again. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, You will die with Imān.
3. Recite اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ تُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ¹ in the morning and evening three times each (*Malfūz Sharīf, Part 2. P234, Hāmid & company, Lahore*)

¹ **Translation:** O Allah عَزَّوَجَلَّ! We seek Your refuge from associating partner with You knowingly, and we seek forgiveness from You, for that (Polytheistic act) which we do not know.

4. Recite بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي¹ in the morning and evening three times each, you will gain protection of your religion, faith, life, wealth and family.
(*Shajarah-e-Qādiriyyah Razavīyyah, Maktaba-tul-Madīnah, Karachi*)

[The duration from midnight to the glimmering of the first ray of the sun is called morning, whereas the duration from the starting of Zuhr time up to the sunset is called evening.]

Boxes of Fire

Dear Islamic brothers! The unfortunate person who dies in the state of Kufr will be crushed by his grave so fiercely that his ribs of both sides would intertwine with each others. There would be many other excruciating torments for the unbelievers. They will be spending the fifty thousand years long Judgment Day in extremely horrifying conditions. They will then be dragged on their faces and thrown into Hell.

The sinful Muslims who may have entered Hell will be taken out of it, leaving only those dying with kufr in Hell. Finally, every unbeliever will be locked in his body-sized box made of fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and, in between the two boxes, a fire would be lit.

¹ **Translation:** By the virtue of the name of Allah عَزَّوَجَلَّ, may my faith, life, offspring, family and wealth be protected!

Again, another lock of fire would be placed on this. This would then be placed into one more box of fire with one more lock of fire. Death will then be brought in the form of a sheep and be slaughtered between Heaven and Hell.

From then on, no one will ever die. Every person in Heaven will live forever in Heaven and every person in Hell will live in Hell forever. The people in Heaven will be full of happiness and the people in Hell will be full of regret. (*Bahār-e-Sharī'at, Part 1, P88, 91, 92, Maktaba-tul-Madīnah, Karachi*)

Yā Allah عَزَّوَجَلَّ! We beseech You to bless us with death with peace & Imān, martyrdom in the blessed city of Madīnah, burial in Jannat-ul-Baqī' and neighbourhood of Your blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

Dear Islamic brothers! Do not give up the hope of the mercy of Allah. If you routinely travel with the Sunnah-Inspiring Madanī Qāfilahs of Dawat-e-Islami, you will develop the mindset of protecting your Imān, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. When you have made the Imān-protecting mindset, you will seriously become concerned about it, make Du'ā to Allah عَزَّوَجَلَّ and plead the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Tū nay Islām diyā tū nay jamā'at mayn liyā

Tū Karīm ﷺ ab koī phirtā hay 'iṭiyah terā

*You have blessed us with Islam and, in your fold, included us
You are gracious and will not take back the gift you've given to us*

Humbleness of Holy Prophet ﷺ

Placing a comforting hand on your thudding heart, listen to how greatly the beloved and blessed Prophet ﷺ is concerned about the protection of our Īmān. It is stated on page 315 of the 10th volume of Rūḥ-ul-Bayān that once Satan with a water bottle in his hand came to the court of the Holy Prophet ﷺ in disguise and said, 'I sell this bottle to people at the time of their death in exchange for their Īmān.' Listening to this, the Holy Prophet ﷺ wept so much that his blessed family members also began to weep. Allah عزَّوَجَلَّ sent a revelation, 'O My beloved [Prophet]! Don't be sad. I protect My servants at the time of their death from Satanic deception.' (*Rūḥ-ul-Bayān*, V.10, P.315, *Quetta*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Give the Booklet to Someone Else Having Read it

Distribute the booklets published by Maktaba-tul-Madīnaḥ on the occasions of wedding, grief, Ijtimā'āt etc. and get reward. Make it your habit to keep booklets in your shop to give to your customers for free. Get the booklets distributed to your neighbours and others with the help of children and newspaper-seller.

The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madinah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنشَاء اللّٰهُ ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that "I must strive to reform myself and people of the whole world اِنشَاء اللّٰهُ ﷻ."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah اِنشَاء اللّٰهُ ﷻ.

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